olume XIII Chicago, Ill., November, 1936 Number 8

The Liberalist

AN OATH

Who goes there in the night across the storm-swept plain?

We are the ghosts of a valiant war, a million murdered men.

Who goes there at the dawn across the sun-swept plain?

We are the hosts of those who swear it shall not be again!

—Thomas Curtis Clark.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XIII Chicago, Ill., November, 1936 Number 8

MEDITATION

"Infinite and divine Love, after all the experiences of the week, all of the anxieties, all of the labor, all of the hopes frustrated or ideals realized, after all the sorrows and disappointments, or the triumphs and gladness, with deep reverence and the ever increasing sense of our dependence, we claim, for a few moments, Thy Heart. If we were to pause and permit the earthly discord of hate and anguish to fill our souls, we could not hear the silver melodies of Thy Voice, so we need this moment with a world in chaos and in deep confusion, with the air filled with the voices, temporary, incomplete and inconsequential, we pause in the presence of the eternal that something of that great spaciousness, that universal vision, that deepening awareness of man's destiny might compel our vision far beyond the narrow boundary lines of the transient.

If there are lives so confused and so stained and tarnished that these words are meaningless; if there are minds so filled with prejudice and hatred that love cannot penetrate, may we have the deep reverence of time by waiting until some influence will reveal the true dignity of life, then we shall refuse being commonplace and cheap, then we shall stop substituting pleasure for that ultimate happiness, then we shall find life beautiful and buoyant.

Bless every agency of man that stands this day in the sacred temples of religious influence, the priest upon his altar, the pastor in his pulpit, the spiritual leader in his temple, and may this be a moment when the doors of hatred shall be locked, and in the quiet beauty of eternal love we assimilate ourselves as children, as children in the house of our Father."

"CAN IT HAPPEN HERE?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, October 25th, 1936

"Last year, Mr. Sinclair Lewis wrote a book which attracted a great deal of attention. He developed the thesis that the possibility of a fascist dictatorship for the United States of America would be imminent if certain conditions prevailed and certain philosophies were adopted on the part of the people.

It is not my idea this morning to discuss with you that book. I did that in one of the book lectures last year. It is interesting to remember that it was the most largely attended lecture of the entire book lectureship. I only suggest the book because if you have not read it, I think it would be a good plan to read it before the third of November. If you are not familiar with the idea of dictatorship of the fascist brand or type which Mr. Lewis discusses and relates it definitely, of course, to the American scene, it might be a good idea for you to read that book.

In the discussion this morning of that aspect of dictatorship, which is classified as a fascist type, I wanted to use one or two ideas that have come from a study of a similar period in the development of other nations. Mr. Lewis deals primarily with the more obvious aspect of the problem as applied to the American scene. His main character, you remember, of Doremus Jessup, the country editor, vividly portrayed and tragically, but a beautiful martyr, opposed to the entire principle of dictatorship and paying the inevitable price of such opposition. The character of Senator Windrip is quite accurately named, I think. Mr. Lewis has always the uncanny ability which few novelists possess to any greater extent than Charles Dickens, to make his names more than merely pegs for the convenient places in which to hang a personality, his names are always highly indicative of the characteristics of the persons. When he called the coming American fascist dictator Senator Windrip, I think he came quite close to the designation that without too much stretch of the imagination one might localize in the temporary American scene today in various quarters. His discussion of the philosophy of fascism as applied to the American scene necessarily was limited. It was impossible for him to penetrate those fine philosophical backgrounds which belong to the whole 2500 years' struggle of democracy, and that, to me, is one of the tragedies of this hour. Here we stand as an American people about to make a decision which will certainly have a vital influence upon the immediate two years of our history and the succeeding two years of the term, no matter who is elected President on the third of November, will probably be the beginning of what will ripen into the most severe test our American democracy has yet faced. I am asking those of you who are being swayed by the transitory discussions of what, it seems to me, are quite obvious things on the part of a great many people in this present campaign, to take the longer look. Let us remove ourselves on a Sunday morning temporarily from the partisanships that are motivating us all the rest of the week. I have been doing a great deal of traveling this week. I have crossed Indiana twice, I have spoken to two great meetings in that State during the past week. I have never known a time in all of my traveling in America when you could so easily get into a real heated argument as you can now, anywhere, at anytime, on the part of every-

body! Everyone seems to be just ready to explode. Of course, it is all very interesting and not a little refreshing and would be more definitely indicative of a real achievement in the practice of democracy if there was more evidence that we are fundamentally grounded in the very structure which a great many people are trying to preserve. In other words, if there was more evidence of historical perspective, if there was more evidence that people on all sides and of all colors and shades of opinion were really and deeply and fundamentally concerned. It is that which annoys me as well as discourages me. I find very little discussion on the high altitudes of human reason. There is no argument in epithets. I may likewise say in passing that there is no argument in symbols, be they donkeys, elephants or sunflowers. These things do not constitute the basic and fundamental arguments and philosophies that are so essential in the preservation of that which on this continent we have learned to think of and to love,— a democracy. Therefore, when democracy is assailed and threatened and when we feel that external events are in a conspiracy against its preservation and perpetuity, the thoughtful-minded individual draws apart for a few moments and attempts perspective. He attempts to find in the years and years which the principle has been seeking for admission, that we dodge the mistakes and do not get up the blind alleys and certainly do not burn our bridges after we have successfully passed over them. And the one thing which most of us forget is the fact that the principle of democracy did not originate in 1776, that it was not born with the adoption of the Constitution of the United States in 1787, that it was pre-existent to the Declaration of Independence, that the principle of man's effort to express himself in social relationships with the maximum amount of external coercion has been the history of civilization. Mans desire to reach and to approximate this idea has been perfectly evident in every page of the history of human struggle. If you will go back and refresh your history and read the events which led up to the Magna Carta and read up on those events which led up to the Bill of Rights and see the whole painful history as our race has recorded it through the centuries, you would have a deeper and a more exalted vision than manifests itself in the petty provincialisms of base and disgusting politics! You would not identify this spiritual struggle of the race with the transitory and the ephemeral! You would not pave the way for surrender, and in that surrender open the doors to dictatorship!

Dictatorship is not a new philosophy. Dictatorship is not a new experience. Might I suggest again that the more thoughtful people who are not swayed by the clever caprices of psychologists in their understanding of those influences which make for mass formation, who are not disturbed fundamentally by high pressure manifestations and enthusiasms of acceptance, where compulsory attendance at political meetings is never substituted for thinking voters, and where the waving of flags and the playing of bands and the carefully watched responses of mass meetings from people who have been planted in various political assemblages with their eye upon a hidden person who gives the signal of applause, do not decide issues. I was in that kind of a meeting the other night where all of these silly travesties that men pass for good government was being evidenced repeatedly. The more thoughtful person will go back and read the history of "the Gracchi." I submit to some of you that before the third of November you read that history again. I am quite sure that some people will look at me and say: 'Well, who was that, and what did they do?' Like the gentleman who was arrested for reading the Declaration of Independence on

the public street, on the highway, standing on the steps of a public building of Philadelphia, because he was holding a meeting without a license. And when the policeman arrested him, as he did so, the man said: 'I did not write it!' and the policeman said: 'Who did?' The man said, 'Thomas Jefferson wrote it,' and the policeman said, 'Well, I'll get him too.'

Now, of course, the sort of a democracy that seeks to endure with many of these very obvious defects is one that is now being challenged. The only antidote that possesses the ability to successfully encounter this sort of thing is the antidote of education, an informed, educated people. When I look out and see the mass enthusiasms that are so frequently engendered and just as quickly pass away in the ever ready and very quick willingness of us to have a new toy. I sometimes tremble for the future of our democracy! In other words, psychologically we seem to be so malformed that we must have, at quite definite intervals, a new enthusiasm. Sometimes it is "majong," sometimes it is "peewee golf," it lasts a little while and then is gone, sometimes it is the bicycle which lasts a little while and is gone, and the popular craze just now, I suppose, is "monopoly." Whatever it is, there sweeps over the whole structure and scene an enthusiasm, and the psychological outlet for that enthusiasm is good—please do not misunderstand me. I recognize its value just as many of the escape mechanisms by which individuals retain any quality of poise are necessary to a very large extent to the preservation of sanity itself. So, in some of these great problems that sweep down upon us and this idea of free government and of democracy we must begin to take a little different look.

The history of dictatorship is not new. Perhaps some of you are more familiar with another word, 'Cromwell,' and some of you would need to refresh your history as to the personality and influence of the dictator Cromwell. Only in degree, not in kind, does modern dictatorship differ from the dictatorship of the past. To familiarize ourselves with what constituted the forces that produced that dictatorship might be a valuable few minutes for us in the western world in this dark moment of world history, for Europe stands nearer the brink of disaster this morning than she has stood since 1914. I shudder under the explosive character of the issues which are now definitely at a crisis as to what will happen perhaps before I can enter this pulpit next Sunday morning!

Ladies and gentlemen, we are much nearer the beginning of something than we are the ending of something! Civilization was never nearer the crossroads than it is this morning! And because of that, I speak almost with a sense of burden. No one can be concerned about the preservation of an ideal as beautiful as democracy and not feel a sense of the burden of these days! When I review the history of the nations of Europe, as I have known them intimately since 1914, as I have personally visited them again, and again, and again, as I have made dear friends in all the countries involved, as I look behind the screen and realize the disaster that Europe has carved for itself out of what it might have been, a fine and beautiful statue of light and of life! And the specter of dictatorship loomed upon the sky, and why? It is not difficult to answer, it is not difficult to see. You ask me why should the cradle of culture who touched everything with beauty, who has given imperishable canvases to adorn the Art Galleries of the world for all time—ITALY—singing, painting Italy should be under dictatorship? You ask me about Germany, the University of the World, respected, honored, loved by all who admire and esteem good scholarship, philosophic, scientific Germany, that that great nation and those great people should be under dictatorship?

You marvel at the surrender to the policy of dictatorship!

It is very simple, ladies and gentlemen. I think it is much more simple than any of us really see, and like things that are beautifully simple, if it were more complicated and more involved, it might be easier for some to understand, but it is simple, it is to be found in the present emergency in all government everywhere that is seeking to preserve the principle of a free people. It was found in the lack of great leadership and moral courage, that when this world had its opportunity to build a world of peace, substituted greed and profit for the opportunity, and could not make a great peace because of it! That's the whole answer! We had the greatest opportunity that civilization ever had to build a world, and selfishness, greed, avarice, jealousy robbed us of that opporunity and the poison was injected into the veins and arteries of the body politic of the world and dictatorship as fascism, and as communism exists in the world today because governments did not have the type of leadership in the hour of opportunity that could create a great peace! They sold out to the international profiteers in munitions, and international financiers in banking! Therefore, one of the dangers that fascism could happen here, quite apart from all other partisan issues, is for the people to definitely determine that the influences of greed which wrecked and damned and killed the Europe of culture, of art, of freedom and liberty, shall never get a stranglehold on American democracy! No dictator has ever come to any country in the world that did not come because the government failed the people!

Call the roll! Don't be blind, the hour is too critical. Call the roll: Italy failed. Germany could not continue under the viciousness of an economic burden that grew out of a damnable Treaty of Versailles and a false peace! A nation stifled for ceneturies and her unborn to pay obligations which they did not create and with which they had nothing to do, and when poverty and disease and malnutrition and unemployment and bankruptcy swept across the land from one end to the other and a voice came out of the void and shouted from the housetops 'Follow me, and I will have you singing 'Deutchland uber alles! We will bind a solid people, we will be Teutons again!' and a demoralized, chaotic, hungry people answered, and we have the 3rd Reich.

Men and women of democracy, can't you see that Hitler, and Mussolini, and Stalen, and Lenin are not causes? Hitler is not a cause, Mussolini is not a cause, THESE MEN ARE RESULTS, not causes, and the fine shade of reasoning necessary to see that amidst the ballyhoo and bombast of untutored minds and the distorted vision of today is one of the most difficult truths that one could possibly inspire the American people to see. These men are not causes. The philosophy of fascism is the philosophy that can only become pragmatically expressed in organized society when the people who compose the country are willing, by the bartering of their individual rights, to secure their national and economic security. That does not come from the top down, that comes from the bottom up, for every dictator and any man who possesses the qualities of dictatorship is always an opportunist. He does not create the rumblings underneath the structure of society, he hears them with an almost uncanny—if it were not so overworked, I should like to say 'psychic' hearing and his ability to detect the rumblings underneath the whole structure is one of the surest evidences that determine the quality of his genius for dictatorship, and when his ears hear the rumbling, he is able to anticipate mass action when properly directed and molded by propaganda and appeal. Every dictator is a dramatist. Whenever you

see a man in the presence of 25,000 people walk up a beautiful white stairway alone under the blaze of light and stand before a mob, he is a dramatist of dictatorship, he is following the identical laws that every dictatorship of the world has used. They appear to sense the inner currents, the under rumblings, of this social structure.

Our question now is, and it seems to me it is as important as any question that we could ever face, our question is: 'Are we ever going to permit this thing to happen here?' Every politician will speak disapproval and declare himself against any form of dictatorship, but these things are not enough, they are insufficient, for the final decision will not rest with one personality, nor with one candidate, nor with one president, the final decision is going to be made in the individual hearts of our citizenry, in your heart, and in mine.

Now there are two reasons, and I shall state them briefly, why I am quite convinced that it is a possibility but that it cannot happen. The fertile territory is here, I am quite willing to grant. People are being herded into mass action. There are two things that I want to submit to you. I am trying not to speak in the height of passion or emotion this morning, I feel this thing too deeply, it is too fundamental for that. I could be much more spectacular if I chose, but I feel the time is passed for that with thoughtful people, and it will be the thoughtful people that will be the stabilizing influence. There are two things, might I submit first, this: the countries today which are in the throes of the final tragedy of dictatorship, and that's what it will be, for when that European war comes there will be with it a European revolution. Please remember that sentence, will you? There will be revolution from the tip of Italy's toe to the Arctic wastes of Siberia! Europe will be closed practically to the world. There will not be 'rivers of blood, but oceans,' and the exhaustion that will come to Europe by the bleeding of blood will bring an anemia of civilization, and my fear is the fear for those nations that have so beautifully maintained the ideals of freedom without the poison of dictatorship. I tremble for them this morning. I am not so sure that Scandinavia can remain neutral in that war! I tremble for the British Commonwealth of Nations, it may be the end of the British Commonwealth. France, pathetic France, and the plucky little Republic of Czechoslovakia that I know and love! The madness, the madness that takes possession of human hearts to bring this thing about!

It leads me to a conclusion that I cannot deny myself, I must say it, I would be untrue to myself if I did not say it. There are those who have been instrumental in stirring up the passion and hatred of men and the creation of class distinction in human society and the burdening and grinding of the poor of Europe and of the world, while they build an international machine to build up the manufacture of munitions and instruments of war, and go to the scientists and buy the creative genius of science. Oh! if you knew the secrets of the chemists in the War Cabinets of the world! If you knew what they have done with science! You will know, but if you knew what they have done to create instruments of destruction and war and hatred under the abominations of dictatorship, you, in America, when that hour strikes, you would not be blind partisan Republicans, Democrats, nor would you be Communists or Fascists, or any other kind, enemies of your brethren, **you would stand a solid phalanx above your parties, above your creeds and above your races,** that the ideals of freedom that we know should not be jeopardized by any influence outside America, or inside America, that's what you would do!

Ladies and gentlemen, you will

be called upon to do that one of these days! It will come to your own doorstep, it will be at your own threshold, and when I think of it all, remember freedom, liberty, we who have the traditions that they did not have! Dictatorship is most virulent in those countries which did not have the traditions of freedom and liberty: they did not know—we do. They never had; we have had, and no dictator ever came to Europe or European country that did not play upon the enthusiasms of people, burdened by unrest and social disturbances, until they built their personal army. No dictator without his own personal army, they do not depend upon foreign aid.

In the re-thinking of your democracy in America, does that policy appeal to you? There is nothing we can do about Europe. Ladies and gentlemen, there is nothing that we can do about Europe. We are not a part of anything and it is almost a providential thing that we are not. Europe is smashing up, there is nothing we can do, they are not asking us, they don't want our advice. Those who are in sympathy with either of the extremists of European philosophy, communism or fascism, and are familiar with the inside structure—my communist friend, if you are listening or here, my fascist friend, if you are listening or here, don't keep it up, don't bring us to that threshold. You haven't any right to do it here. We will settle our problems, and they are many and bad, and the country is filled with economic disaster and individual tragedies, and thousands have lost every sense of security and are disillusioned, I know that. I know that, my position gives me the opportunity of knowing, I know that, but I am standing here this morning, not a partisan, I am standing here at the expense of your criticism for my lack of partisanship, I am standing here remembering that I represent religion. I cannot appeal to your partisanship, I appeal to something deeper in your hearts. America must be saved from the world tragedy of hate and blood, and America's position now is more important than it has been at anytime in our past! Vote your Republican ticket! Vote your Democratic ticket! Vote your Lemke ticket! Vote! Vote! Yes, and thank God you can vote! Thank God too that you live in a country where you can vote! And anything that is in conspiracy against this freedom in America must be abolished by the ballot. The individual ballot is the voice of our people and as long as we keep the opportunity for you we will have no dictatorship in this America of ours.

Re-think your own Americanism! Thank God before you sleep tonight for the privilege of this land, and though I shall not be here to see it, many of you will not be here, of course, 50 or 60, 100, 500 years, maybe 2,000 years, when Europe has been fertilized into a new culture by the rotten blood and bones of her people who killed each other, brothers, in the agonies of hatred and war, when the new flower of humanity shall bloom in the garden of civilization, may there be one contribution to that garden that shall have survived through the drouth of men's hatred and the storms of men's passions, not through interlocking associations or international policies, not through Leagues of Nations or World Courts, not through the pressure of political manoeuvering, but by the classic example of a free people, determined that this freedom shall be preserved above food and jobs and security, even prosperity itself, for I would rather this depression should last 10 years, 20 years, and we all go hunrgy and jobless that I would that we should trade our freedom for prosperity and in the trading find ourselves a dictatorship."

Many have expectations in us. Many have expectations in the Church. Never leave that post bankrupt.

THE BAZAAR

Attention please everyone! December 3rd and 4th, are the dates when the Peoples Church will hold the annual Bazaar in Channing Hall. Opening at 10:00 a. m. and continuing until 10 p. m. or later. There will be luncheons and dinners served each day, so plan to come to the church from your office, have dinner and spend the evening. Or drop in for luncheon and stay as long as you can.

The "Donation Tea" with Mrs. Bradley as hostess, will be held on Monday, November 30th, in Channing Hall at 2:00 o'clock—Everyone is invited to come and bring their donation to the Bazaar and spend the afternoon with Mrs. Bradley and the members of the Woman's Club assisting her. There will be a delightful program given for your entertainment, and tea and cake will be served. There will be booths for towels, pillow-slips, aprons, kitchen articles, flowers, pastry and bakery, fancy work, miscellaneous, "Dad's Booths," candy and "white elephants. In fact a place for anything salable.

Every member and friend and radio listener is invited to do their part to make this bazaar a great success to assist the Peoples Church in its winters work.

DECEMBER BOOK LECTURES

The regular book lectureship held every Wednesday evening during the winter opened Wednesday evening, November 4th. Dr. Bradley gave part I of "Gone With The Wind," by Margaret Mitchell. Over 2000 people attended the lecture and hundreds were turned away. Channing Hall was filled with people listening on the loud-speaker system. Without a doubt they are the most largely attended book lectures in the United States. Dr. Bradley announces the following books for December:

2. "Power from Right Thinking" by Dr. Preston Bradley.

9. "A Prayer for My Son," by Hugh Walpole.

16. "The People, Yes," by Carl Sandburg.

23. "The Christmas Carol," by Charles Dickens.

30. "Rich Land, Poor Land," by Stuart Chase.

The lectures begin at 8:00 p. m. sharp and close at 9:00 o'clock promptly. All seats free and all are welcome.

NEW MEMBERS

The following persons were publicly received into the church on the first Sunday in November:

Mrs. E. R. Berner, 4647 Kenmore Avenue

Mrs. Maude Blair, 1614 Summerdale Avenue

Mrs. Sophia L. Dietz, 4143 N. Maplewood Avenue

Mr. and Mrs. F. E. Dix, 1230 Argyle Street, (from M. E. Church of Hollywood, Fla.)

Miss Mary E. Dow, 817 Lakeside Place

Mrs. Elizabeth Kitchen, 821 Galt Avenue, (from 1st M. E. Church of Fort Dodge, Iowa.)

Miss Talma Kitchen, 821 Galt Avenue

Mrs. Jane Lauletta, 1614 Summer Avenue

Miss Northrup E. Penland, 4530 Malden Street, (from 1st M. E. Church of Memphis, Tenn.)

Mr. and Mrs. Gustave E. Raby, 5356 Cuyler Avenue

Miss Dorothy L. Young, 1717 Chicago Avenue, Evanston, Ill.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of October:

2—Address, Fellowship of Faiths Conference
2—Meeting, Meadville Seminary
4—Sermon, Peoples Church
4—Sermon, Marion Avenue, Baptist Church, Aurora, Ill.
6—Address, Englewood Temple
7—Address, Community Center, Wilmette, Ill.
8—Address, Civic Association, Janesville, Wis.
9—Address, P.-T. A. Brennan School

11—Sermon, Peoples Church
11—Sermon, All University Service, University of Ill.
12—Address, Woman's Club
12—Meeting, Board of Directors, Chicago Public Library
12—Meeting, Board of Trustees, Peoples Church
13—Address, First Congregational Church, Blue Island, Ill.
15—Address, Mississippi Valley Teacher's Association, Quincy, Ill.
16—Address, National Conference League of American Pen Women
16—Address, Orchestra Hall
18—Sermon, People Church
18—Sermon, Warren Avenue Congregational Church
19—Radio Conference, University Club
20—Address, State Convention IWLA. Indiana
21—Address, Emergency Peace Campaign, South Bend, Inl.
23—Address, Indiana State Teacher's Association, Ft. Wayne, Ind.
25—Sermon, Peoples Church
25—Sermon, Frist Congregational Church, Dundee, Ill.
26—Address, Men's Club
26—Meeting, Board of Directors, Chicago Public Library
26—Meeting, Fellowship of Faiths
27—Address, P.-T. A. Darwin School
28—Address, Washington Blvd., Temple
29—Address, Cornell College
29—Address, Lion's Club, Cedar Rapids, Iowa
29—Address, Roosevelt High School, Cedar Rapids, Iowa
29—Address, First Presbyterian Church, Cedar Rapids, Iowa
30—Linden, Michigan
31—Address, Marshall Field Book Mart

WEDDINGS

2—Harold J. Champion and Golda Burke
3—Earl Gross and Zora Vuky
3—Lambert Genengels and Mildred Gogots
12—John B. Lindquist and Sylvia C. Herman
17—Eugene Direidel and Sadie Claypool
17—Ernest A. Kinney and Mary M. Burroughs
22—Edwin J. Lame and Carolyn Kubin Southard
24—George Stauch, Jr., and Gertrude L. Stinger
24—Andrew Helland and Jean M. Wilson
24—Fred Tobar Terrazas and Katherine Orie Brannon
28—Carl H. Hopper and Nell Ryan
31—George Redulis and Cecilia LaBounty
31—Robert H. Knudsen and Vivian A. Durrett.

FUNERALS

2—Newman A. Dumont. Interment, Rosehill
7—Everett Lowry, Interment, Indiana
10—Charles Williams, Interment, Mt. Emblem
27—Mrs. Louis Smith, Interment, Montrose
31—Mrs. Helen Cary Pritchard, Interment, Graceland
16—Albert S. Tyler, Interment, Graceland, (Rev. Henry Clark, officiating.)

DO YOU WANT TO BE SURE OF A SEAT?

During the church year many friends and members take advantage of the opportunity to have a seat reserved until the beginning of the Choir Processional by selecting a seat from the plat in the church office or writing for a reservation to the secretary, Mrs. Harrison, at the church, 941 Lawrence Avenue. For ten dollars, payable when and as you are able during the church year, such seat will be reserved. Spread out over the period of the church year ten dollars is easily paid by everyone. Just call or write for your reservation and you will always be assured of a seat at the morning services. Reservations are now being made. Remember you pay the ten dollars at your convenience.

OUR CHURCH PAPER

The little magazine which you are now reading is the church paper of the Peoples Church of Chicago, 941 Lawrence Avenue. It is published every month during the entire year. For one dollar it is mailed anywhere on earth. Every friend, member and radio listener of the church is invited to become a subscriber. Each number contains a sermon delivered by Dr. Bradley from the pulpit of the church. Other articles are included which make the investment well worth the small amount of the subscription price. 12 sermons are mailed to you at a cost of less than ten cents each.

We are anxious to increase our subscription list for every subscription directly benefits the church. All subscriptions above the cost of mailing go directly in to the treasury of the church and help with the expenses. No one connected with the magazine receives any remuneration whatsoever. The firms which advertize with us make the magazine possible. When opportunity affords kindly mention the fact to our advertisers that you saw their ad in our church paper. It will help. Kindly send one dollar to May H. Harrison, The Peoples Church, Chicago and let us put your name on our subscription list. It will be a wise investment.

JUST BETWEEN FRIENDS

You are a contributor to the Church. Do you personally feel that you are getting your money's worth?

If so, then how do you arrive at the sum total of your pledge? Do you figure it out on a percentage basis of your entire income, or put down what you think will satisfy the needs? If your system is the latter, it is quite fair then to say that you do not go without anything you badly want, in order to give to the church.

Of course, you cannot join any club or fraternal order on that basis. Why does not the church fix its charge to you? Because the church is for all sorts and conditions of people, while clubs and lodges are a selected membership. And that places an obligation on everyone able to give. Scriptures state it thus—"Unto whom much is given, from them shall much be required."

So, counting in your amusements, your clubs, your vacations and expenditures for luxuries it is not stretching the point to say that what you give to the church is but a drop in the bucket of your expenditures on yourself. If the church needs an extra financial life, you could probably meet your share of it without embarrassment or sacrifice.

What do you think of people able to give to the church but who never give, yet who demand the services of the church in time of trouble or for the education of their children? Isn't it likely they have never thought the matter through, and do not see themselves as accepting charity, the charity of their church-supporting neighbors?

Well, we know a church, democratic in spirit, wide-reaching in its activities, blessed by hundreds of loyal families, teeming with children and youth.

And now, the call is going out to place that church on a sounder financial base than ever, to meet its obligations in full and provide a backlog against the time of necessary repairs and improvements.

If you know this church, and it means anything to you, the call upon your loyal co-operation will not be in vain. You'll thank its management for having told you of the need, and you will be happy to help make their plans a success.

The question of today is not, "Am I my brother's keeper?" but rather, "Am I my brother's brother?"—John McDowell.

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